

JULIAN BOND ADDRESS' PARTICIPANTS OF SECOND UNITY AND AWARDS BANQUET

by Mark A. Travis
Onyx Staff

Georgia state representative Julian Bond, speaking to some five hundred students and faculty members at the Northeastern University's Ell Center Cafeteria, said that American college campuses during the middle 60's was a hot bed for progressive political activity. But now political activity on college campus grounds has been stifled. College students now are running nude on college grounds, playing bid wisk, drinking Boone's Farm and doing the boogie down.

Bond was guest speaker at the African-American Institute's Second Annual Awards and Unity Banquet held Saturday, June 1, at 6:00 pm.

The purpose of the banquet was to recognize the graduating Black seniors and other Black students at Northeastern University who have exhibited outstanding achievement. And to bring Black faculty and students together.

Bond, one of the founders of the Student Nonviolent Coordinating Committee (S.N.C.C.) exclaimed that he learned in his high school Civics class that politics was the art of compromise. He learned later in life that the study of "politics gives a clear picture of how people think gets how much of what from whom."

The Georgia congressman turning to Nixon said: "A lot depends on what the Supreme Court says about Nixon's involvement in Watergate as to whether or not he will be impeached. But I feel as if he will be removed from office by late November."

Bond asserted that Nixon's corruption included wire tapping, extortion, breaking and entering, concealing information, bribery, and robbery.

Bond said that the presidential legal violations should send him to Sunny San Clemente or Balmy Biseayne."

Bond, a graduate of Morehouse College charged that the president uses his veto power to oppress poor people in this country with the support of a weak congress. For example, the Veteran's Health Plan and the Minimal Wage Bill was vetoed by President Nixon.

The political activist talked briefly about the Black movement in this country. He declared that the Black movement in this country is controlled by a legal counter revolution of men in government.

A highlight of Bond's speech was an anecdote about a man and a grizzly bear. The man had not been to church for twenty-five years and had not prayed for twenty-five years. One day the bear and the bear in heavy pursuit was snapping at the man's

clothes and breathing hot air down his back. The man seeing that he was definitely in a very precarious situation lifted his head and raised his voice to the sky and asked the Lord for help. The Lord answered and said "How dare you."

When the man realized that the Lord was not going to help him he replied "well if you're not going to help me at least do not help that grizzly bear."

The summation behind the anecdote was if Black people are not going to organize and put their input in constructive channels at least do not help the oppressor.

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BOB AWKWARD SENDS MESSAGE TO NORTHEASTERN'S BLACK STUDENTS

As we end this quarter, I would like to take this opportunity to impart a few thoughts to you.

The *Student Federation*, of which I serve as Executive Chairman, (or more commonly known as President of the Student Body) has just recently completed its reorganization. It is now moving; recapturing the best of the past and forging ahead in new directions for the future. But, it can't do this alone. Indeed, one of the major reasons for the reorganization was the growing lack of varied student involvement. You can't feed a fire with itself and expect it to burn. It takes fresh wood and plenty of air. Structurally, the *Student Federation* should provide the air, but you must be the wood. This is especially important to Black students.

Until the recent reorganization, there was only one Black student involved in student government — and that was myself. Now there are approximately six — still a dismal number out of a potential ninety-six persons. Now you wonder as to how this is relevant to you.

It is relevant to you because the *Student Federation* is the officially recognized organ of student governance. If the Faculty-Senate or the Administration has a gripe, concern, needs information or needs a student for a University committee, they look to the *Student Federation*. And if we are to provide them representative student opinion, we had better have the students in the organization to get that input.

Does this sound dry and uninteresting? Maybe so. But so did federal politics until a man named Richard Nixon became President and Watergate became a household word. The *Student Federation* affects your student life here at Northeastern whether you are in it or not. Now if you, like myself, are choosy about who says what about your student existence, then you had better come see us. We have material that explains what we are about, what we do, and who we are. If you are interested, come or write to 152 E.C. or call 437-2654 and ask for me. I'll be glad to rap with you.

Now the purpose of this letter becomes clear. This is an appeal. "What we need, money can't buy; we need you!" How very true.

Peace and power,
Robert J. Awkward
Executive Chairman

BLACK STUDENTS SEE NEED, FORM ENGINEERING SOCIETY

by Luke Bailey
and Karen Stanton
Onyx Staff

Organization, unification, and a lot of pure hard work are the keys to obtaining almost anything at Northeastern. Achieving academic excellence in any major is a task, but, most students will admit readily that engineering can be, and usually is, cause for gray hairs.

"The need for a vehicle to bring together separate and isolated students," according to Harold Hunte, has resulted in the formation of the Black Engineering Society.

Hunte, co-founder of the Society which began a month ago, said the enrollment in the Engineering College is at an inferior level compared to the enrollment of the other colleges in the university.

The recently ratified organization is designed for Engineering students to help themselves and each other. "We want the members to know that there are others in the university in a similar situation, and the only means that we had of communicating this information to each other was to form a group," Hunte said.

Hunte, 76 EE, also emphasized that the organization is open to members of all minorities in engineering. "We were basically afraid that the name might sound exclusive of other minorities, but we didn't want to turn anyone away. But we had to identify

ourselves in some way."

In expressing his dissatisfaction with the high drop-out and transfer rate, he stressed the need for cooperation and mutual help in the various branches of engineering.

In view of the social importance of engineering and its many job opportunities, the society encourages Black

students to get into the discipline and to stay in the field. Moreover, there is a very real dearth of sufficient Black engineers.

Realizing this, the Black engineering students at Northeastern have formed a coalition designed to help each other academically and spiritually, and to offer any
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HAROLD HUNTE (Stephanie Herbert Photo)

JULIAN BOND (A Bob Gittens Photo)

Black Doctors Stress Health Careers

by Beverly Benn
Onyx Staff

In an effort to unite Black students at Northeastern interested in health careers, the Health Careers Club Black Pre-Med Society sponsored a symposium entitled "Black Men and Women in Medicine" on May 23.

Close to 40 students attended the panel discussion, held at N.U.'s African-American Institute, which was followed by a question and answer period.

The six-member panel featured three doctors: Dr. Lester Benn, a resident at Boston City Hospital; Dr. Reginald Benn, a staff member of Northeastern's Health Services and one of the three practicing Black physicians in the community; and Dr. Cheryl Birchette, a resident at New England Deaconess Hospital. Mr. Horace Shearer, director of the Roxbury Medical Laboratory was present to speak about technical and laboratory careers; and two med-students, Marsha Hubbard and Rudolph Scott, both from Tufts, spoke about what to expect from med school.

Although most med schools require at least one year each of biology, math, general chemistry, organic chemistry, and physics, all of the panel members stressed the importance of a good balance between natural science courses, liberal arts courses, and outside activities.

"Activities besides your studies are important to keep your sanity," Miss Hubbard said.

Dr. Birchette, a graduate of Spellman and Meharry, pointed out that there is a great need for Blacks not only as doctors and dentists but in allied health fields such as physical or speech therapy, pharmacy, nursing and medical photography and illustration.

Dr. McLaurin, an instructor at Northeastern and the Pre-Med Society's advisor, agreed saying, "You should eliminate all health related fields where you can make a significant contribution

before making the decision to go to med school."

Mr. Shearer expressed disappointment that so few Blacks have enrolled in Northeastern's 2-year medical technician program. Feeling that prospective students may be scared off by the chemistry requirement, he reminded the students that there is a lot of common sense involved in the sciences.

Students faced with financial problems upon entering med-school have financial problems upon entering med-school have several alternatives, according to panel members. Mr. Scott suggested applying for financial aid in the same method used when going to undergraduate school. There is also the National Medical Fellowship, a 2-year program for minority students which pays up to \$2500. Also suggested were army, navy, and public health programs in which the government pays for schooling in return for a certain number of years service upon graduation.

Miss Hubbard, who did her undergraduate work at Wellesley, showed surprise when she learned that until now there has been no organization for students in health fields. Such an organization, she said, is instrumental in providing guidance and counselling throughout the undergraduate years.

One of the symposium's coordinators and a student at Northeastern, Gwen Palmer, said that Black students at Northeastern interested in medical or allied health fields can contact pre-med counselor Alonzo Speight at the African-American Institute.

Miss Palmer also informed students that the Black Pre-Med Society is starting a medical library on the first floor of the institute. Donations of old books or tests can be left at the institute Monday thru Friday from 9:30 a.m. - 5:00 p.m.

THE STAFF OF THE AFRICAN-AMERICAN INSTITUTE

Thank

James (Banjo) Dunn, Jamyl Smith and Ooloong Smith
of
ARTTECH

for the very fine art work done for the Second
Annual Unity and Awards Banquet including
the posters announcing the event
and the design of the awards

ATTENTION BLACK STUDENTS!

The following is the normal procedure for applying for Financial Aid. To insure proper handling of your financial aid forms, the application must be on file in the Office of Financial Aid no later than the last day of school preceding the school quarter in which you need assistance. For example, if you will be out of school this winter, but in school this spring you must have your financial aid form in the Office of Financial Aid no later than the last day for this quarter. A Parent's Confidential Statement (PSC) should be on file also.

Sophomores should remind their parents, when filling out their income tax forms, to request that a copy of the form be sent to the Financial Aid Office. A copy of the form is now mandatory for the completion of the financial aid process.

The following students and organizations received awards at the Second Annual Unity and Awards Banquet held on June 1, 1974.

Director's Award — Raymond Guthrie
NGUZO SABA AWARD —
Elsie Allen
Ted Thomas
SPECIAL ACHIEVEMENT AWARD
Black Expressions Literary Magazine Staff
Pamela Hayes
Renee' Reaves
Brandon Rosser
Ted Thomas

SPECIAL ACHIEVEMENT AWARD IN ATHLETICS
Jerry Chambers
SPECIAL ACHIEVEMENT AWARD TO ORGANIZATIONS
Black American Law Students Association (NU chapter)
Black Science and Pre-Medical Society
Black Students and Pre Medical Society
Black Students Mass Media Alliance
Ebony Athletic Association
Iota Phi Theta Fraternity
Soul's Place Radio Show
Students of the African Diaspora in Unity
The Onyx
HIGHEST SENIOR HONOR
Deborah Jackson
TUTOR AWARD
Elsie Allen
Pamela Hayes

ZAWADI YA URAFIKI YA AJABU (friend indeed)
AWARD
Raymond Guthrie
ZAWADI YA ELIMU (achievement) AWARD
Clifford White

DISTINGUISHED SERVICE AWARD
Dr. William D. McLaurin
Owens and Dilday Law Firm
ZAWADI YA INSUDU (brotherhood) AWARD
Howard Flood

MASSACHUSETTS STATE HOUSE AWARD FOR
SCHOLASTIC ACHIEVEMENT
Deborah Jackson
SPECIAL AWARD
Prof. Pamona Edelin, first Black Chairperson of an
academic department at Northeastern University.

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assistance to potential black engineering students.

Harold Hunte, presently president of the Black Engineering Student Coalition said, "The idea of the organization came to mind in the Winter Quarter, but, we couldn't quite get it going until the end of the quarter.

The group is undermining several projects, many still in the planning stages. One such project is recruiting minority students interested in engineering as potential candidates for entrance to Northeastern.

"We're hoping to visit several area high schools, and to talk with some of the students, preferably juniors, and tell them the problems of being an engineering major, and hopefully, to give them a few hints," Hunte added.

"Sometimes, high school counselors don't give the proper type of counselling... we're hoping we have some good insight to the situation to offer them."

Recently it staged a rap session at English High School at which several juniors and seniors were told of the procedures of applying to the College of Engineering.

Society members also shared their ideas about engineering and its significance with the students.

The coalition is egalitarian in outlook and aims at orienting Black women to the field. Hunte described engineering as requiring "very little labor, and

more paper and laboratory work." He advises Black women to seize the existing opportunities since the engineering industry now has an open policy for women in particular.

Assistant to the Dean of the College of Engineering, Ray Guthrie, is also advisor to the society which, he said, will be involved in "problem solving in the academic, social and cooperative areas."

According to Guthrie, the society has had a favorable response, especially from the engineering department. Dr. Thomas E. Hulbert, Assistant Dean of Engineering, in

commending its timeliness, pledged his support and cooperation to the organization.

"Faculty members and other staff have offered their help whenever possible. We're also getting cooperation from the Admission office."

Hunte explained that Northeastern has occasionally relaxed their requirements in order to admit blacks and other minorities. But, he added, "Northeastern is making a conscientious effort to be more selective."

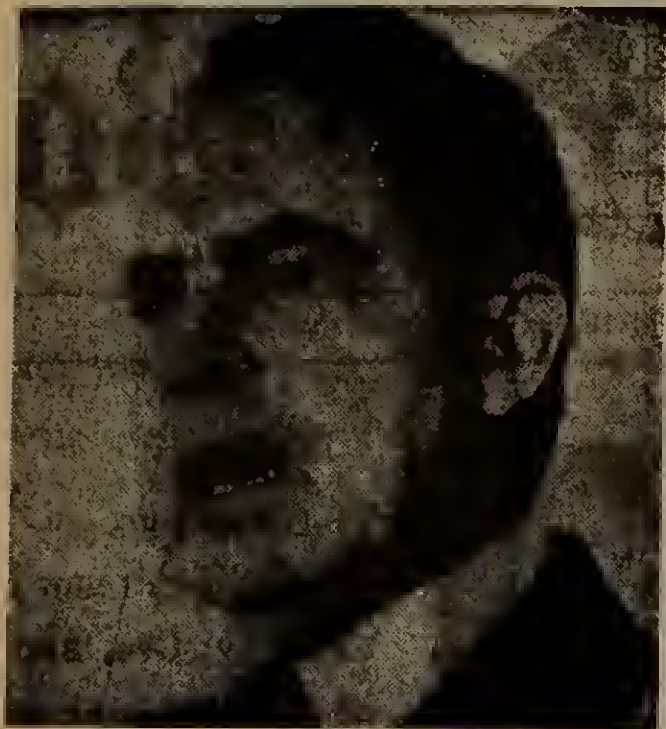
The Black Engineering Student Coalition also sponsors engineering workshops weekly

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HAROLD BLAKE (A Stephanie Herbert photo)

Poll shows Blacks want Nixon out



President Richard Nixon

by Douglas Holloway
Onyx Staff

Black people have been considerably overlooked by public opinion polls that are intended to represent a cross-section of the population of the U.S.

The most commonly publicized representation of public opinion is the Gallup poll, which fails to give an adequate account of the Black public opinion in this country. By not giving the true consensus of Black people the media, by printing the Gallup poll, is able to misguide the country by presenting a bias view of how the country feels about certain controversial issues.

One controversial issue in particular, is the events concerning President Nixon. In a recent Gallup poll conducted in May, based on a nationwide survey of 694 adults 18 and over, a consensus was compiled to represent the total population.

In a more recent Holloway poll, a consensus was compiled to give the opinion of the Black population concerning these same issues. The poll was conducted nationwide, of 200 adults 18 and over, which is 28% of the population if 694 is the total population.

The findings of the Gallup poll showed the American public sentiment is 5 to 4 against President Nixon being removed from office, whereas the Holloway poll showed that the Black sentiment is 9 to 1 in favor of the President being removed from office.

The following are the questions asked and the findings of the Holloway poll:

Based on the evidence that the House Judiciary Committee has compiled, and what you know about Watergate, do you think President Nixon's actions are serious enough for his removal from office?

yes	86%
no	7%
no opinion	7%

President Nixon has been indicted for not giving up all the Watergate tapes. Do you think the President is telling the truth

about the events surrounding Watergate?			
yes			10%
no			81%
no opinion			9%
Did you vote for Nixon in 1968			
1968	1972	Not at all	
1968			7%
1972			6%
not at all			87%
Has your opinion of Nixon become; more favorable less favorable			
More favorable			8%
Less favorable			92%
Questions similar to those asked in the Holloway were asked by Gallup, but with noticeable differences in the results. The following are the questions asked in the Gallup poll:			
— Whose statements about Watergate are you more inclined to believe, John Dean's or President Nixon's?			
Dean's			36%
Nixon's			38%
No opinion			26%

Now, do you think there is enough evidence of possible wrongdoing in the case of President Nixon to bring him to trial before the Senate?			
Yes			44%
No			41%
No opinion			15%
From the way you feel now, do you think his actions are serious enough to warrant his removal from the Presidency?			
Yes			38%
No			49%
No opinion			13%
As a result of the developments of the last few days, has your opinion of President Nixon become more favorable or less favorable?			
More favorable			17%
Less favorable			42%
Stayed same			35%
No opinion			6%
Along with the basic survey, personal interviews were conducted of Black people to support the findings from the Holloway Poll. Dean Gregory T. Ricks, of Northeastern University,			

said about Nixon, "I think Nixon is the best thing for Black folks since Malcolm, because he has showed what White America is all about. It's people like the Kennedy's that keep Blacks enslaved because they get Black folks to think Whites are still good."

Kurtis Ballantine, a Boston Municipal Court Clerk, said, "The only reason he has done anything for Blacks, at a minimum, is to pull the Black vote. Black people have been worse off since he took office, we have not been able to get loans for small businesses or been able to improve our economic status."

"I haven't seen nothing changed since he been in there," said Victoria Murphy, of Columbia, Tennessee.

Mrs. Sarah Johnson, of Kansas City, Kansas, stated, "He has done a pretty good job. He has done things other folks have done but just got caught at it."

Philanthropist and ex-comedian Dick Gregory said, "Nixon never lied to us, because the first thing he said he would do when elected President, was that he would take crime off the streets. Nixon is at the point now, where he can't appear on T.V. to talk about anything to shift attention from Watergate because it is the lesser of his evils to date."

Mrs. Florence Powers, of Cleveland, Ohio said, "He (Nixon) has done something for Black folks, oppressed them."

"He has done more to oppress Blacks than anything. As far as being favorable or less favorable, that depends on if you agree to him being slick," said Anthony Brown of Boston, Massachusetts.

Poetess Nikki Giovanni said, "I've been in support of his impeachment since 1969."

Republican State Treasurer candidate Erna Ballantine remarked, "He pumped money into the democratic party in the south to get the Black vote, everything he has done was political with no personal motivation behind it."

Julian Bond, Georgia Congressman, said "I think that Nixon will be out of office by late November."

Malcolm Taylor of Roxbury, believes "Nixon is showing that he is the greatest fighter ever. He is the biggest fighter on the block. If people want to say he is doing bad, they are not fighting as hard to prove him wrong as he is to prove himself right. For Negroes, who are mostly supported by government programs, it would be like stabbing the paymaster in the back by wanting his removal from office."

Entertainer, Sammy Davis Jr. stated in an interview with Players Magazine, "I voted for a man not a party. I had McGovern on one side and Nixon on the other, and at the time I made my choice. That's all. You pick a horse and you win or you lose, that's all. I wouldn't do it if it wasn't being done for heartfelt reasons. Good reasons that I thought were good for my people as opposed to just doing it because I was going to get a job and be at the White House."

Lenox Hynnes, Chairman of the National Conference of

Black Lawyers, in calling for the President's resignation said, "The President is not able to move effectively on domestic and foreign issues and should resign."

From the 1970 census, the Black population of the U.S. was said to be 10% of the total White population, but his figure has been disputed, because of the massive nationwide boycott that Black people demonstrated against the census. When these ratios are comprised, Blacks are compared with the total white population which includes; Puerto Ricans, Indians, Chicanos, and Third World Peoples. But in fact these people are not members of the White race of Americans, and should not be considered as such when ratios and percentages are comprised.

Blacks are more than 15% of the population in 10 out of 25 southern states, and more than 10% of the population in 10 out of 25 northern states. Out of the total 50 states Blacks are more than 25% of the population in 7. In the south Blacks are highly misrepresented by opinion polls, the media, and the census. 54% of the known Black population is located in the south, whereas 20% is in the north, 19% in the northeast, and 8% in the west.

Of the 10 largest cities in the U.S., a median of 36% of their populations are Black, and of these cities Washington D.C. has the largest Black population, which is 71% of its total.

Poor people in the U.S. are generally passed by when public opinions are compiled, and this acts as a double blow against Black people, in that 56% of the Black population have incomes lower than \$7,000 a year.

The media, census and politicians, have failed to deal with the Black American Experience, or to give balance to the importance of the Black American cultural factors in understanding Black American politics and economics. The problem with the evaluation of hard data, is that they generally underestimate the size of the Black population. Frequently the data is presented in such a fashion as to minimize the reality of oppression and exploitation.

Blacks are done a grave injustice through the use of hard data in the forms of public opinion polls and the census, to portray to the American public a false consensus by overlooking the true population and feelings of Black Americans.

NCAAA TO 'CELEBRATE' THE BLACK CHILD



It's the year of the black child and at Celebrate! this year the National Center of Afro-American Artists (NCAAA) will honor "The Black Child-Who's Got His Own". Festivities as usual will be held all over the City of Boston with thousands of New Englanders participating in the gala event.

This is the 4th annual Celebrate! and the major yearly fund raising event of the NCAAA. Celebrate! is an exciting, entertaining and culturally enriching evening. It allows everyone to share in the energy generated by the artists of the Center and financially support this internationally recognized cultural institution.

Festivities will begin this year with a reception for "special friends" at the Gardner Museum. Then on the The Boston City Hall for a Fashion Show featuring the Designs of Gus & Lucy and members of their staff. This year the Fashion Show will

feature the designs of two local high school students selected by Gus & Lucy. Highlighting the evening will be the musical extravaganza "The Black Child-Who's Got His Own" and the NCAAA Awards Ceremony at the Music Hall.

"The Black Child-Who's Got His Own" will feature the performers of the NCAAA with "special surprise guest cameos". It's the year of the child — the black child. A child who has his own excitement, his own direction, his own culture, his own potential. This year the NCAAA will salute and feature the black child in all his dimensions.

Celebrate! on June 14 with the NCAAA and support the institution selected as "the national symbol of the arts made meaningful in current history" for the Bicentennial years. Be a patron, sponsor, guarantor or benefactor by writing or calling the NCAAA, 122 Elm Hill Avenue, Roxbury, Ma. 02121.

poem No. 2 (too massive for a title)

strong/vibrant/energetic
 blk people
know that we are ONE
understand that there is nothing
but ONE/unceasing
ever-flowing/undefinable everything
we are not new
 we are a
bad-bad-super bad- dynamite
reproduction
 of us gone by
 (dig what I'm saying)
OF US GONE BY
know that we are not
 of the cosmos/but
 WE ARE THE COSMOS
understand that we are not merely existing
 in the universe/but
 WE ARE THAT UNIVERSE

real/ize
 realize that we have no beginning
 & have no end/that our source is
 as elusive as a fist full of wind

listen listen listen
we have never begun our journey
o spiritual nomads
we have always been coming
& will always be going
search yo minds/super-people-
of infinity/night - people of all existence
blk fires of all
 known & unknown
we are/
 we are/
 we are/
the melodic notes in all minds
 the melodies in all hearts/ &
 the song on all lips
we are/
 that finger-popping/butt-shaking rhythm
that sent all earth
 to their soul cookbooks
 (wondering if chittlings would help them sing
 like aretha/odis/ray/or stevie)

these terrible - uglican-clan-people
 who hide the corners of their squares
 & call it soul
you bad-bad-super bad- dynamite-people
 what is earth to us
 when we watched it being nurtured
 at the bosom of the universe
o great disciples of supreme existence
revolution is a small thing to us
 something done between breakfast &
 brushing our teeth

strong/vibrant/energetic blk people
we are/
 piscees/aries/hot cool
we are/
 in/out/back/front
 the seen & unseen
we are everything/
 the order of the universe
we are everything/
 the flow of life
we are everything/
 manifestations of all that IS
we are/
 we ARE/
 WE are /
 WE are/
 think about it
 WE ARE

Insau/
 Insau/

Insau is currently incarcerated at Norfolk Prison, in
Norfolk, Massachusetts

BLACK

NADENE

No, you fool
You silly fool
It was not the brightness of the
day that made me smile
nor the chirping melodied of sparrowing
birds which made me look up with joy.

Oh no you fool
Think again
For it not the thought of
tomorrow which made me whistle
nor the thought of a brighter future
that made me withstand sleepness nights

It was the thought of something real
you fool
The thought of life
Not of foolish things
but of a feeling that
has never dwelled within me before

It was you, you beautiful fool
the thought of you

Dave O. Squires

TRUTH

Today is whats happening
Yesterday has gone
Tomorrow may never come
Will the real thing please step forward
And state your name, date of birth
And with that tell us where your living
My date of birth keeps changing
But my address is now.

NATHANIEL ATKINS

Nathaniel Atkins is
incarcerated at Norfolk
Prison in Norfolk, Mass.

TIME

Have you ever done time???

Pigs love doing time, enjoying telling you it's time to
get up
time to eat lunch?
time to take abreak
time to go back and slave
time to sleep
time to get doped up.
While doing time i ran into others who passed time, all the time
trying to be "in time" with time doing nothing all the time
they say "ain't got no time
to read no time to get into me."
While all the time they crying about the time they got.
Comrads have time to practice what they preach
but find time for jive gossip and old time tricks
and just ain't got no time to have revolution of the mind time
me the judge gave a life time of time to do
not knowing that in the ghetto i always did time
-and whether it be here or on the streets i will continue to do time
until a lot of jive people take time to have a revolution
of the mind
then we will no longer do time because it will be
Nation time!!!!!!!

Saheeta Morani
Tina Williams

Saheeta Morani (Tina Williams) is currently incarcerated at
Framingham Women's Reformatory, in Framingham, Mass.

EXPRESSIONS

I'M TRYING TO SAY I LOVE YOU:
OR, ANTICLIMACTIC POEM

That night was new.

With winter outside
your window: and you
moving nearer and nearer.
I wondered how it would
be the first time with you.
We were close. Then you wondered.

Anticlimactic.

You came slowly. But we had
already allowed for that;
because stray planets
no one knew had stopped
our notions of perfection.

The sheets were stained.

And you didn't want
to look. The moon
reflecting back the white.
Then you called the next morning
and asked if I was disappointed.
I said, "no."

Ted Thomas

(Dedicated to Al Singleton)

Blow pretty Al, Blow.
Down alleyways where the
light reflected from the glass of busted bottles,
Before I realized.
Blow pretty, Al Blow
Of other genres
I cannot say
But this feeling I know
Blow pretty Al, Blow.

John Stone

For The Beautiful Brother:

Black men
Heaven
A beautiful scene
Yeah, they're mean
wouldn't trade 'em
my world.
Ebony brothers
making proud mothers
look to the skies
with loving eyes
cause they realize
the truth.
Aint no maybies
that the chocolate babies
gonna free us
gonna lead us
ecross the land
cause the Black man
is king
of everything

Donna Lisa Hunte

MY BLACK MAN

by Kathleen Baker

I am so far down I find solace that I can sink no further
Delving into this bottomless pit of my mind.
And as I try to unfathom the inequities
Of life, justice, love and me
Hard as I try a pathway in this unmarked stretch of my future
eludes me.
Yet, all roadways back are baracaded pushing me
constantly forward.

I go to my mother, pouring out my soul
And she tries, but her head's so preoccupied desperately
Fighting the losing battle of time
That she can't quite understand.
So, I go to my father
But, he's still hung up in that American Dream
and I tell him he'll never be Horatio Alger because he'd have
to be white to make it work.
But, he's spent a lifetime deluding himself
Till he's convinced himself that it is possible –
for him
And I can't take that belief away cause then he'd have nothing
So, no matter what I say, we speak to different languages
And He'll just never quite understand.
So I go to my friends
But, they're just as hung up as I am
Trying to pretend they're not dying
Cause that's not a pleasant thought
So one offers me a joint as he runs
And another has some J & B
And somebody else has some pills.....and coke.....and skag.....
That'll get you really fucked-up.....sooo high.....
But, I've already been there
I know eventually you come down
And that down just keeps getting further down
So I try to tell my friends this
But, everybody's so busy trying to get high
or get over
or just to make sure

That "number one" makes it,
That they just don't quite understand.
And you know, I'm just about to give up because
I just can't see the way home
Then he came along.
And he cares..... and he's got time
For me and I love him.
But, he's not in law school or even college
So my mother just can't quite understand.
And his hair's a little too long and a bit too nappy
And he's proud that he's black - not trying to be white –
Cause Black is GOOOOOOD.
And my father, why he just can't quite understand.
And he's not light-skinned
With a big curly 'fro or sporting the new "California curl",
Covering a puerdo-sophisticated, almost-not quite white processed,
signed, sealed and delivered head.
Cause my man is a strong Black man.

And he's not wearing the
Latest, dynamite, baddest superfly rags
Profiling and pimping down 42nd Street or Mass. and Columbus Ave.
Selling his brothers and sisters as his ancestors first sold
Our grandfathers and mothers into bondage to the white man in Africa
Tricking, decieving, killing, poisoning the blood of his own
For a dollar, or a pint of liquor or an ounce of skag.
'Cause that's just not his bag.
So, the Sisters don't call him "fine."
And everybody seems to wonder what in the world I see in him
And my friends, well they just cant quite understand.
But, I do..... I know that
He's strong and sensitive
Good and virile and
So very, very beautiful in his ebony glory
And I revel in the wonder of my fortune
To have found to love
This, MY BLACK MAN.

Kathleen Baker

SECOND ANNUAL



Prof. Ramona Edelin, Rep. Julian Bond and Dean Gregory Ricks enjoy dinner



More than 500 people turned out for the affair.



Julian Bond addressed the crowd.

UNITY AND AWARDS BANQUET



Yvette Tinnermon announces Tutorial Awards



Prof. Edelin is honored for being the first Black Chairman of an Academic Dept. at Northeastern.



Debby Jackson receives highest Senior Honor from Dean Roland

OUR STRENGTH



... And Kuumba Nia (Creative Purpose) played



while people rapped



Bob Anderson announces Nguzo Saba Award



Dean Ricks announces Director's Award

LIES IN OUR UNITY



Jerry Chambers receives Achievement Award in Athletics



Student winners meet

PHOTOS BY
BOB GITTENS
AND
STEPHANIE HERBERT



Rep. Julian Bond, Dean Ricks and Bob Anderson prepare to award student

SOME FRIENDS WON'T SAY 'BYE' TO TED AND ILEEN

by Bob Gittens and
Karen Stanton
Onyx Staff

There are some precarious, and often hair-raising situations that most persons try to avoid, like being the no-name comedian to follow Richard Pryor, or the only Black contestant in the Betty Crocker Bake-Off. Such is the position the *Onyx* finds itself. We are not only about to lose two of our hardest and most talented workers, but two individuals whose friendship and personality are cherished.

Ted Thomas, Editor-in-Chief, and Ileen Dotson, Ad/Associate Editor of *The Onyx* are due to graduate from Northeastern in June. What can we say: "Thirty" isn't exactly appropriate, for that term's reserved for those journalists who pass a little further than to grad-school; crying won't do any good, we really can't expect them to stay; and a mere 'thanks' seems to be a little too trifle.

Ted started the newspaper some two years ago, and has acted in every position from reporter, copy-editor, editor, and head of the complaint department since its formation. One of his greatest (and probably proudest) accomplishments has been the publication of Northeastern's first Black literary magazine, *Black Expressions*, which he edited.

Ted plans to attend the State University of New York at Albany for graduate study in African Literature.

To attempt to list Ted's contributions to the *Onyx* would be futile, but one just can't overlook his poetry, editorials, and general reporting. The key to much of his talent is his sense of humor, his perception of 'the right thing to say and the right way to say it,' and his strive for quality, in addition to the hard work, long hours, and dedication.

In between his 'runs' he also served as a tutor at The Institute. He's had poetry published in *Spectrum*, Northeastern's Literary Magazine, and in *The Broadside Annual of Black Poetry*. He is also a recipient of Northeastern's Alumni Award, which is given to the most outstanding student in the College of Liberal Arts. He is also a member of the Ward Fourteen Community Council. At this year's Unity and Award Banquet, he won a Nguzo Saba Award, the Fine Arts Award, and was nominated for the Director's Award.

Ileen Dotson could be considered the back-bone of *The Onyx*. She, too, has contributed in every aspect of the paper. But, her forte, and the paper's benefit, has been her role in advertising. She handled it all, and basically by herself.



Ted Thomas

Her reporting talents have run the course of hard news to feature stories, from covering a dance troupe at The Institute to interviewing Elma Lewis, both equally exciting. She's good, and we hate to lose her, but again, what can we say.

Ileen has worked at the *Baltimore Sun*, obviously prestigious, obviously a mark of her work. In addition to being a 'Guiding Light' behind the *Onyx*, she has been exceptionally active in other affairs on campus, including Chairman of the Black Students Mass Media Alliance; and numerous activities through the dormitories on cam-

pus. Last year, she received the Nguzo Saba Award at the Unity and Award Banquet. At this year's banquet, she accepted an Organization Award for the Black Students Mass Media Alliance.

Ileen has been accepted at Columbia University's Graduate School of Business, and plans to start classes there this fall.

The staff of *The Onyx*, the Black students of Northeastern, and all readers of *The Onyx* will miss Ted and Ileen, but we refuse to say good-bye, or to give a '30-', cause, they've got to come back, even if only to say, 'Later.'



Ileen Dotson

CARMICHAEL URGES "ACADEMIC EXCELLENCE"

by Mark A. Travis
Onyx Staff

Stokely Carmichael speaking to more than eighty students at Northeastern's African-American Institute said that, "Black students have a crucial role to fulfill. They must acquire all the education they can and put the education back at our people's feet."

The department of African American Studies and Students of the African Diaspora In Unity (S.A.D.U.) sponsored Carmichael who spoke on Wednesday May 8.

Carmichael claimed that money is not the reason that Black students are able to attend an educational institution such as Northeastern University. America had to make a concession because of the protest staged by our mothers and fathers who died in the streets for our education.

The former Prime Minister of the Black Panther Party said that he maintained Black students in college have a tendency to "just get through" school. Black students have a blood responsibility to their parents to obtain all the education they can, Carmichael held.

Carmichael said that once "academic excellence" is achieved it must not end there. We must take what we have learned and apply it.

The political philosopher declared that Americans harbor negative attitudes about the Black man in this country. And that Black people harbor negative attitudes about each other.

Carmichael believes that if Black people hold negative attitudes towards each other or if they feel Black people are not going to do anything constructive then Black people cannot move in a positive direction.

In moving towards a positive direction a positive identity has to exist in minds of Black people said Stokely.

The political activist contended that America is Africa's enemy. He also brought out that you can not be an African-American in America because you can not have one foot in America and one foot in Africa because they are diametrically opposed to each other.

Ideology was a word that the political philosopher placed strong emphasis on. Ideology according to Stokely has several characteristics.

Under ideology there is a cohesive force that brings large groups of people together and channel their goals; ideology gives direction, purpose and defines morality; ideology logically leads you to goals; ideology must be consistent and ideology must give a correct interpretation of History.

Stokely feels that within ideology your culture is imbedded. Also within ideology is the nature of man and the inward identity of the group or nation.

The revolutionary leader did not bite his tongue one bit. He acknowledged America as basically a greedy and selfish country. He further stated that man's state of nature in America is looked upon as selfish, greedy, egotistic and bad.

The Revolutionary stated this as being contrary to his belief. Man according to him has good and bad characteristics. Also the more civilized the society the higher the degree of cohesiveness and good will exerted.

Stokely in expressing his view on capitalism said that a "capitalist is someone who owns and controls the means of production."

"Those who labor do not enjoy the fruits. Those who do not labor enjoy the fruits of society," he said.

Carmichael concluded that "the black man is the vanguard force that is going to bring this (America) capitalistic system down."

Although Carmichael did not elaborate he did say it would take time and that the change from capitalism to socialism will not occur overnight.



Continued from page 10

In conjunction with the Dean's office, Division A students are now arranging for a smooth takeover in the summer quarter by the returning Division B students. Involved in this transition process is Harold Blake, secretary and the other co-founder of the coalition. He hopes that Division B students will have it functioning effectively enough to hold a freshman orientation seminar in September where incoming students will be encouraged to participate actively in the society.

Presently, there are some 25 of the 100 Black engineering students working with the group, but Harold noted that some minority students aren't aware of the organization. "The interest expressed has been

phenomenal. We find that most of the black engineers (students) have been looking for something like this for some time."

Blake would also like to see the association involved in various community affairs, particularly in education.

"With such a large number of dedicated brothers and sisters the potential of the society is unlimited," said Hunte.

Other officers are Harold Blake, Elec. Eng., 77, treasurer; Sam Feinburg, Power Eng., 75, treasurer; and communications officers, Pierre St. Albin, 75 EE and Godfrey Sherman, 77, Civil Eng.

The meetings are held Thursdays during activities period at the Eli Center in Room 444. For more information, contact Harold Hunte, at the Eli Center.

HAVE A GOOD SUMMER

The Editor's Mailbox



Dear Editor:

I am writing this letter to correct some misinformation that was stated in the 16 May, 1974 issue of "The Onyx".

In my "State of the Student Address", delivered April 29, I listed some of the following as priorities of my administration: providing more information to students, the attainment of a student lawyer, students on a budget committee with Executive Vice President Ryder and community relations.

Specifically, in the area of community relations, I had suggested the establishment of an Office of Community Affairs. The charge of such an office would be many. 1) It would serve as the University's permanent liaison with the surrounding community organizations, 2) It would develop and coordinate programs that would serve the community, i.e., a community dental program, child care services and the like, 3) It would coordinate the various resources of the University towards supporting community programs, 4) It would obtain federal and state funding for the implementation of community programs in areas like the elderly, poverty, etc., and 5) It would also create an outlet for academic credit for community service programs and/or possible jobs for students.

These are some of the immediate needs I see for such an office. However, I am cognizant

of the fact that the Faculty-Senate may not look favorably

at the idea of enlarging the administrative bureaucracy in light of their proposed salary increases.

It is my contention that a problem like the present controversy between the Fenway Interagency Group and Northeastern fraternities on St. Stephen Street might never have happened if there was an established mechanism for communication. To those fraternity brothers living at St. Stephen Street, this is a very real concern as they are about to be evicted from their house.

As to the advisory group of representatives from Northeastern's varied ethnic communities, I am somewhat perplexed. Though I have always asked for, and will continue to seek opinions and advice from students throughout the campus community, I am not quite sure I know what "The Onyx" staff reporter was referring to.

At any rate, the quarter is ending and the Student Federation has charted a new course for student governance. I hope that each and every one of you will stay informed about what's going on and/or get involved. Together we might make it; apart we will do nothing.

Best of luck on those final exams!

Peace and power,
Robert J. Awkward
Executive Chairman

THIS WEEK IN BLACK HISTORY

MON., JUNE 10 – Marcus Garvey, founder of United Negro Improvement Association, died in 1940.
TUES., JUNE 11 – 371, 710 Blacks served in the United States armed forces during World War I.
WED., JUNE 12, 1963 – Medgar Evers, Mississippi civil rights leader, murdered in Jackson, Miss.
THURS., JUNE 13 – Thurgood Marshall appointed to the United States Supreme Court by President Johnson in 1967.
FRI., JUNE 14 – Harriet Beecher Stowe born in 1811.
SAT., JUNE 15 – Henry O. Flipper became first Black man to graduate from West Point, 1877.
SUN., JUNE 16 – 14th Amendment granting former slaves the right to citizenship proposed in Congress in 1866.

Klansmen charged by high jury

Five members of the Michigan Ku Klux Klan were indicted by a federal grand jury on May 22 on a charge of dynamiting 10 school buses in Pontiac, Michigan, in 1971, just before a desegregation plan was to go into effect.

Attorney General William B. Saxbe said the indictment was returned in U.S. District Court

in Detroit, Michigan.

Indicted were Robert Miles, former Grand Dragon of the Michigan Klan, and four other Klansmen, Dennis Ramsey, William Jacobs, Edmund Reimer, and Charles Smith.

The indictment charged them with destroying the 10 school buses on August 30, 1971, at the Pontiac School District parking lot.

The Student Federation, the officially recognized student governing body, is in need of Brothers and Sisters. We need you to run for the remaining seats on the Federation Standing Committees. Obtaining a seat is very simple and unmeasurably rewarding. It will give you an opportunity to implement some of your ideas within the university.

In order to better inform you of the needs of the Federation Committees which have open seats a list of the committees and their respective function(s) follow.

For further information please contact Bob Awkward or Cookie Michelson at 437-2654 (or stop by 152 E.C.) or call Barry Cox at the African-American Institute, 437-3141.

• Appropriations Committee:

The function of the Appropriations Committee is to review bills that would require a financial expenditure by the Student Federation, the Student Body at large, and the University. Responsibilities include confirmation of the Chairperson's appointees for the Student Federation Treasurer and to the Student Affairs Committee. Any other appointments concerned with finances of any kind are also subject to the Appropriations Committee.

Police and Community Relations Sought

The Community Relations Service of the Department of Justice announced on May 7th that it is conducting an extensive study of the Memphis Police Department in an effort to improve relations with the black community.

The study will be followed by a police-community workshop on May 23 and negotiations between police officials and black community leaders which will be mediated by CRS.

Jay Hubbard, director of the Memphis Police Department, asked CRS in early April to study his department's recruitment, training, and grievance procedures as well as its firearms policy and community relations program.

Hubbard also requested that the CRS arrange and mediate formal negotiations between the department and Black leaders upon completion of the study.

CRS Director Benjamin F. Holman said his agency will seek to end long-standing tension which has existed between the police and black community.

They were charged with viola-

ting a 1970 federal law that makes it a crime to maliciously damage or destroy by explosives any vehicle owned by an organization receiving federal financial assistance.

The maximum penalty upon conviction is 10 years in prison and a \$10,000 fine.

STUDENT FEDERATION SEEKS BLACK STUDENTS

• University Operations:

This Committee will establish the following subcommittees: Library, Bookstore, Health (which includes Health Services, and Dental Services), Registration Procedures, Commuter Services (car-pooling and parking).

• Cultural Affairs:

In order to bring about a renaissance of culture to the Northeastern University Community the Cultural Affairs Committee is to be established. The goals are to activate student interest and make aware to the endeavors to help the University Committee on the Creative Arts in pursuit of allocating and/or activating more University funds in an effort to plan programs in Art, Music, Dance, Drama, English Literature and Poetry. It would also be responsible for organizing forums on the subjects of great community interests.

• Community Relations:

This Committee is herewith charged to develop programs and policy directives to improve our rapport and relationship with our surrounding community.

• Minority Affairs:

In an effort to make certain that the University meets its obligations in providing for its minority residents in the areas of the University in general, hiring practices, courses offered, and to

insure that it engages actively in the Affirmative Action program for Northeastern; the following subcommittees will be established: Women's Affairs, Black Students, Gay Liberations, Foreign Students, Spanish Speaking and Indian Affairs, and Veterans Affairs.

• Academic Affairs:

This Committee will be responsible for insuring that Northeastern University stays committed to quality education in the various schools via academic changes, proposals, course structures, etc. They will work in cooperation with the Department Deans and the Student Advisory Boards to maintain high standards.

• Student Course and Teacher Evaluation:

Membership on this committee will be derived from the delegates of the majors that want SCATE in their respective departments.

• Grievance Committee:

This Committee will deal with legitimate student grievances concerned with day to day student problems in trying to disentangle the bureaucracy inherent in a large corporate structure, i.e. Northeastern U.

THE ONYX CONGRATULATES NU'S GRADUATING BLACK SENIORS

THE ONYX

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THE ONYX welcomes responsible, informational and opinionated articles. However, it cannot be responsible for the return of any unsolicited manuscripts, poetry or photographs unless they are accompanied by a self-addressed stamped envelope.

REVIEWS

J. R. Mitchell, The Blackbyrds, The Persuasions and McCoy TYNER

BLACK ARTIST
with
J.R. MITCHELL
By Barron B. Cox, Onyx Staff

Many people are into the "New Thing", but how many of us actually know how this thing became what it is today or what it will be tomorrow. J.R. Mitchell, a Jazz Artist himself, can give you some insight into this endeavor at least as far as the music world is concerned and it is music which gives us most of our thoughts and relieves most of our tensions of everyday life.

The objectives of the course are:

"...to gain a wide background in music by listening to different types of Black Music

...to become aware of the basic similarities in all types of jazz music, and how they can be used as part of the learning experience.

...to gain understanding from the relationships between Black music and the other arts."

This course offers the pleasures of learning in a very relaxed environment, about your people and yourself. Check out J.R. Mitchell, all gains and odds are in your favor.

THE BLACKBYRDS AT THE
JAZZ WORKSHOP
by Donna Lisa Hunte
Onyx Staff

When I see my people loving by making others happy, I feel warm and good inside. When I hear beautiful brothers keeping time with the rhythms of life, I dance my heart away. And the Blackbyrds know how to love. They appeared at the Jazz Workshop with Donald Byrd the week of May 20th thru the 26th, singing, dancing, and playing what it feels like to be proud Black men with sincerity in their hearts. The group is composed of six brothers: Joe Hall III, a bassist from Washington D.C.; Keith Killgo, a drummer from Baltimore, Md.; Barney Perry, a guitarist from Buffalo, N.Y.; Allan Barnes, a reed instrument player from Detroit Michigan; Pericles (Perk) Jacobs, Jr., a percussionist from Washington D.C.; and Kevin Toney, a keyboard player from Detroit, Michigan.

The Blackbyrds are studying under Donald Byrd as students (Howard U. in Washington D.C.), and touring with him as fellow musicians. The members of the group have been under his guidance for the past two to three years, and according to one of the brothers, he's helped them to develop their self discipline and musical approach. So, along with being exceptional musicians, they are excellent writers as well, the proof of the pudding being their album "Blackbyrds" on Fantasy records.

On tour for the last year or so, the Blackbyrds have managed to overcome the battle of maintaining two full time jobs (musician/gigging and student/college), and keeping their heads in

tune. I often marvel at the young artists that do keep their thing together (Stevie Wonder, Betty Wright, Gil Scott-Heron, etc.), so I mentioned this during the course of one of our conversations. The brothers all agreed: it's hard but you do it, because you want to; you have to if you want to excel. I said that I understood, being in a somewhat similar dilemma myself (criminal justice major, music director for a radio station, as well as announcer/disc jockey) but I don't have to be as mobile and do the do; I was told it's all the same: you only have to want to spread your message and you'll get it done if you try hard enough. I can dig it...

The Blackbyrds and I rapped about so many different things: education as an institution and what it's doing to the young; what things and people influenced them to make music their life; their particular style of music and how it relates to everyone; other artists and the messages they are delivering; how young folks have to learn and experience in order to communicate with people. We conducted a live interview on my radio show so the community could hear the brothers firsthand. I could go on and on, but the best way for you to know the Blackbyrds is to listen to their album because they have a lot to say; to talk with them when your paths cross, because a blackbyrd is always good luck.

McCOY TYNER AT THE
JAZZ WORKSHOP
by Barron B. Cox, Onyx Staff

The performance started very quickly, almost as if the previous set had not ended. The percussionist, who led off the number seemed a bit out of place, this was probably due to his lack of experience with the group as later explained by Calvin Hill. The remaining members of the quartet followed the percussion and expanded on a basic theme and melodically improvised the number.

The personnel consisted of: McCoy Tyner - piano, Billy Hart - Drums, Azar Lawrence - Oboe and Tenor Saxophone, Calvin Hill - Upright Base, and Guiermo Franco - Percussion. Each artist played a solo, with the exception of the percussionist and each seemed to put on a show of his own. There were influences in each of their works from artist such as John Coltraine, and Pharoah Sanders, with whom many of the artists had played.

The only element which could have possibly taken away anything from the performance would be the inadequacies of the workshop in as far as acoustics are concerned. Calvin Hill, whom I was able to talk with after the show, said that he finds that he must play twice as hard in the "Workshop" than in any other club that he has played in, however, he prefers playing clubs to concerts despite the barriers and inefficiencies.

McCoy simply astounded the audience with his unique style and dynamics. At times it seemed as if he were playing so hard and so fast that he was going to put the piano through the floor. The audience responded with very sincere and emphatic applause and shouts of approval. It was a performance well worth listening to and experiencing.

THE PERSUASIONS AT
PALL'S MALL
by Donna Lisa Hunte
Onyx Staff

The acoustics in Pall's Mall worked well for the Persuasions, not because of the PA system (which they really didn't need because their voices were so dynamic), but simply because they sing acapella. They used this element to their advantage when involving the audience, making it easy for the audience to sing along and even join them on stage. The Persuasions give a very effective performance, are truly musical epicureans and educators, and are a must to see.

"We came over here on a boat without a band, and we still ain't got no band!"

It's refreshing to see excellent musicians with beautiful personalities, and the Persuasions indeed are this type of exception. This five-man group's instruments are their voices, and they utilize them to a level of perfection. The members and instrumentation of the Persuasions are: Jerry Lawson, lead singer; Joseph Russell, second tenor & lead singer; Jimmy Hayes, bass; Herbert Rhoad, baritone; Jayotis Washington, first tenor. Performing acapella, the Persuasions employed many different types of vocal acrobatics for use in their performance while displaying their feelings concerning the plight of the African-American man:

REMEMBER THE
STARVING
IN
WEST AFRICA

"THE DUKE"



Bob Gittens, photo editor of the Onyx, and who has written numerous music reviews pays personal homage to the late, great Duke Ellington in the following column.

On May 24 Edward Kennedy Ellington, best known as "Duke", died of lung cancer complicated by pneumonia at New York's Columbia Presbyterian Medical Center.

The news of Ellington's death affected many of us in many different ways. But, whether it was a feeling of grief or just something to talk about on the bus that morning, Black people everywhere had to pause when they realized that our living legend was no longer with us.

In her book, *The Sound of Soul*, Phyl Garland says that at New York's Cotton Club, "a sauve Washingtonian named Edward Kennedy 'Duke' Ellington began a long term engagement with his orchestra, instigating a one man musical revolution by playing sensitive impressionistic original songs classified under the category of the 'barbaric' and dissonances in advance of the time that set his 'jungle music' apart from competing sounds of the era."

I don't claim to be an authority on Duke Ellington. In fact, my personal knowledge of Duke goes back only seven or eight years when I sat in front of a television with my folks to hear Duke and wait for the late, great Johnny Hodges to begin his solo.

Having recently celebrated his 75th birthday, I doubt there are many of us here who remember when Duke opened at the Cotton Club in 1927. And yet, it seems that a career that spanned close to half a century touched just about every person who has been into Black music since the twenties.

I remember when Ellington used to make his annual appearance at Elma Lewis Playhouse in the Park, and the place was throbbing with young and old alike. The older Blacks seemed to be there to hear the standards, "Take the 'A' Train," "Black and Tan Fantasy," "Mood Indigo," etc. And to also re-emphasize to younger Blacks the "good old days" when one could hear Duke's orchestra, and two or three other bands for some unbelievably low price.

Then, there were those of us who had been around and maybe caught Duke on television some Saturday night or who came to expose ourselves to what we couldn't hear on WILD, and to try to decide if it was cool to be digging Duke Ellington and big band jazz.

But more importantly was the presence of the young people. The ones who were the fans of the Jackson Five and dreamed of when they could grow enough facial hair to get them into the Sugar Shack without identification.

The ones who if they had ever heard a Duke Ellington record didn't realize it; the ones who had come simply to hear legendary Duke Ellington.

Duke had the ability to bring together brothers and sisters of every age, grandfathers and grand-daughters, and folks from all walks of life. We had all come together to see, hear and experience the man, the band, and the music we had heard so much about. We had all come together for, as Elma Lewis put it, "Music! Joy! Life! The conclusive statement of a life - the life of Duke Ellington."

It is the vitality, strength, and unity that Duke Ellington brought to us through his music which made him a legend in his own time.

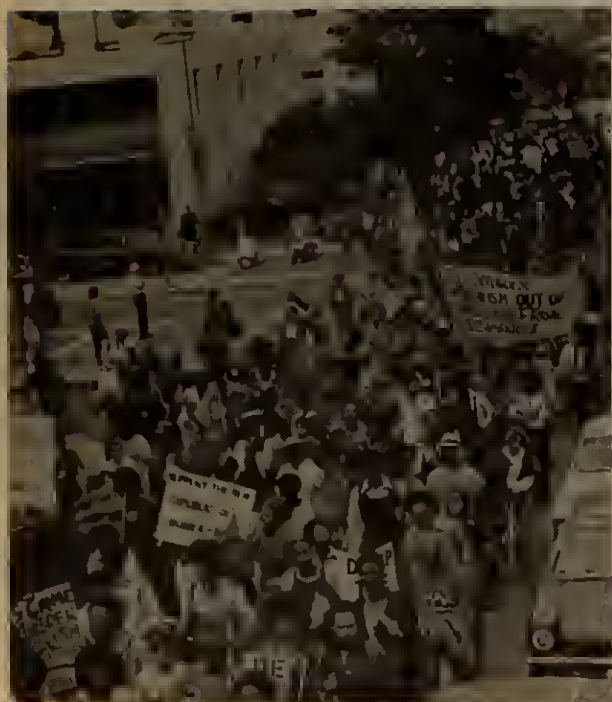
SOUL SELECTIONS

Be Thankful For What You Got
Hollywood Swingers
Payback
For The Love Of Money
Dancing Machine
You Make Me Feel Brand New
Rock Your Baby
Rock The Boat
Side Show
Fish Ain't Bitin
Finally Got Myself Together
Don't You Worry About A Thing
There Will Never Be Any Peace
I'm In Love
On and On
Too Late
Let's Get Married
Mighty Mighty
Jive Turkey
Can You Handle It

William De Vaughn
Kool & The Gang
James Brown
O' Jays
Jackson Five
The Stylistics
George McGrae
Hues Corporation
Blue Magic
Lamont Dozier
Impressions
Stevie Wonder
Chi-Lites
Aretha Franklin
Gladys Knight & The Pips
Tavares
Al Green
Earth, Wind & Fire
Ohio Players
Graham Central Station

BLACK PEOPLE MUST BE FREE

THEME OF AFRICAN LIBERATION DAY MARCH



"What time is it? Nation time. Racism no, Nixon must go. Dump the chump. Free your mind let's join the march. Black people must be free. Unity is what we need if we are to be free. Crack the back of U.S. imperialism." These were the chants and slogans that exemplified the theme and spirit of the 3rd African Liberation Day March, held in Washington D.C. on May 25.

The African Liberation Day March was the end of a month honoring the African Liberation struggle. Throughout the month of May, demonstrations, conferences, workshops, and rallies were held in all major cities in

the U.S. in support of the African Liberation struggle.

Black people from all over the U.S. and representatives of all the Black peoples of the world attended the march, as well as the rally which followed. Black people joined together and marched from Malcolm X Park to the White House and back in support of the freedom of Black people throughout the world. Black people are oppressed in all countries of white rule in the world, and African Liberation is not only the liberation of Blacks in Africa because Blacks in this country are still being oppressed; racially, politically, economically and socially.

The African Liberation Support Committee sponsored African Liberation Month and the National Conference against racism and imperialism that began May 23 and ended May 24. The conference began with a report by A.L.S.C. chairman Dauolu Gene Locke and a panel discussion by representatives of various A.L.S.C. committees. The afternoon workshops were held on the burning questions of labor movement and the unemployed, justice for the oppressed, police, prisons, women, youth in education, and politics. The first day of the conference ended with cultural expressions of Black Liberation.

Friday, the most important day of the conference started with a panel discussion on African Liberation by Stokely Carmichael and Abdul Alkalimat. Two of the most dynamic speeches of the conference were given Thursday afternoon on the same topic by Imamu Amiri Baraka and Owusu Sadaukai. The day came to a close with a cultural expression of world revolution.

The conference was concluded on Saturday with a mass demonstration and rally. The rally was a get together of folks after the march and was climaxed by a powerful speech from Imamu Amiri Baraka, on

the African peoples struggle throughout the world, with special emphasis on Black people in this country.

It is estimated that 10,000 people attended the march and demonstration in support of African Liberation. The foundation has been laid and now it is up to those Black people to go back to their homes, families and friends and relay the message of the African peoples struggle. Liberation, Black brothers and sisters will not knock on your front door, you must go out in the streets and take it.

by Douglas Holloway
Onyx Staff

PEOPLE'S VOCABULARY

COLONIALISM:

The direct control of a colony by the mother country for the exploitation of its human and natural resources. When the mother country sends some soldiers and politicians to run the colony. One stage of Imperialism.

CAPITALISM:

An economic system based on profit where only a few own or control the businesses, courts, lawmaking, and decisions in their own interest and at the expense of masses of people.

COLONY:

A community, nation or country that is owned and controlled by an outside country. In our case, Black people live in a community controlled by outside people and are therefore colonized. Our community is controlled by whites economically, militarily, politically, culturally, etc.

EXPLOITATION:

To steal a peoples labor and resources for the profit of another.

IMPERIALISM:

An economic system which grows by exploiting the labor and natural resources of people in other countries.

FACISM:

A conspiracy by the ruling class to use the government to aid big business at the expense of the people. Its oppressive programs are presented as so-called progressive changes in government policies. It's tactics include the use of Racism and other reactionary ideas (such as anti-communism) hidden behind blind love of country and expressed in a very attractive and popular way. These ideas are used to divide and mislead the people. A vital part of Fascism includes the use of open terror by the government through murder and imprisonment to keep people from attempting to change the system.

NEO-COLONIALISM:

The indirect control of a nation or country by an outside country. When the outside country gives aid to a small group of people from the oppressed and exploited country to control their own people while permitting the imperialists to continue exploiting their labor and natural resources. This is the second stage of imperialism.

OPPRESSION:

When people are kept down by use of eniel and unjust power and treated as though they are sub-human, in order to exploit them more easily.

REVOLUTION:

Revolution means change, a complete change, of an unjust system of government and replacing it with a more just system of government.

SEXISM:

The practice of denying a person self-determination of full democratic participation in society because she is female. The exploitation of women and their dominance by males "because that is a women's place." This devious practice is adhered to by a few in our people's movement, who would like to deny the Black women the right, responsibility and even ability to play a full and complete part in our struggle.

SOCIALISM:

An economic system based on peoples control of basic industries and natural resources with the final results being the end of all forms of human exploitation. Under socialism people share with each other and everyone works for the good of the people as well as for their own benefit.

THIRO WORLO PEOPLES:

Those peoples whose wealth was ripped off, whose national life was degraded or destroyed and who were oppressed, even enslaved, either in their homelands or kidnapped by European-North American Capitalism for use in its development.

UNITY:

When we come together in common action for a cause. We will have unity when we bring together all progressive organizations of our people's liberation movement to focus on a complete program which can be successful in ending the exploitation and oppression of our people.

GENOCIOE:

In 1948, the United Nations General Assembly, defined, by a vote of 55-0, Genocide as: any of the following acts comitted with the intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as: (a) killing members of the group (b) causing serious bodily or mental harm to the members of the group (c) deliberately inflicting on the group conditions of life calculated to bring about it's physical destruction in part or in whole (d) imposing methods intended to prevent births within the group (e) forcibly remove children of the group to another group. The U.S. has thus far refused to sign the treaty.

RACISM:

Prjudice, hatred or dislike of a person or a people because of their race, color or national origin, instead of judging them by their actions. . . . Also, acting against or controlling a person or

people because of their race, color or national origin. This includes forcing an alien culture upon a people. Usually racism develops when an oppressor needs to divide against each other two or more oppressed peoples (on the basis of their physical or cultural differences) in order to more easily control them. In Africa and Asia this tool of the oppressor is called tribalism.

PUPPET:

One of a group, and elite few, who are willing to stand in for the main oppressor (an outside country) in their own community, nation, or country. Powerless to act in their own people's interests, puppets are "yes-men" to the policies of the outside country or power. A puppet government can not stand without the economic and military support of the outside country, the neo-colonial power.

Reprinted from Struggle Newspaper submitted by Students of the African Diaspora in Unity in dedication to the education of our people.

Tutaonana

ALL POWER TO AFRICAN PEOPLE!

BARAKA: "THE PEOPLE WHO ARE OPPRESSING US ARE PROFESSIONALS"

*recorded and transcribed
by Kokayi Alimayu*

The following writing is an excerpt from a speech given by Imam Amiri Baraka (sn Le Roi Jones) at Malcolm X Park in Washington, D.C. The occasion was a rally given in conjunction with African Liberation Day, May 25, 1974.

"Brothers and sisters, I hope that when you go home, you'll put the bush down for a minute. The people that are oppressing you ain't smoking bush. You might think that because you see those hippies smoking bush, that the people who are oppressing you are smoking bush. The people that's oppressing you are not smoking bush. The people that are oppressing you are not amateurs. See you're an amateur. You only want to come here once a year, stand

around, buy you something to smell good, and go back and say you're a revolutionary. The people that are oppressing you are professionals. They do it every day. They're doing it right now. The only reason they let you smoke that dope, fool, is because it makes you easier to manipulate!"

"So when we go back home, what are we going to do? Are we going to join some organized structure? Are we going to join one of the many political tendencies that are involved in a Black United Front, an anti-racist, anti-imperialist united front, like the African Liberation Support Committee? What are we going to do? Are we going to stare off in space and be high? Or are we going to watch some Negro on television put down our mothers, our wives, and our sisters once a week? Or watch some body make believe a junkman has got something to do with your future and your destiny? In fact trying to tell you that that's who you are,

when in fact they are not telling you if that is who you are, what you need to do about it."

"When you talk about community control brothers and sisters, you're in all the factories. You're in all the places where the wealth of this country is produced. If you want to talk about community control, you better talk about controlling General Motors. You better talk about controlling Oupont."

"What must the people do to control the means of production? What must the people do to control General Motors? You know what they must do. They must put together an organized body of clear-headed revolutionaries to make a socialist revolution, that's what they must do. They must put together organizations based on revolutionary nationalism, on Pan-Africanism, and socialism.

"I hope we see you again before next year. I hope when in the various cities where the brothers and sisters are going home to organize, that they

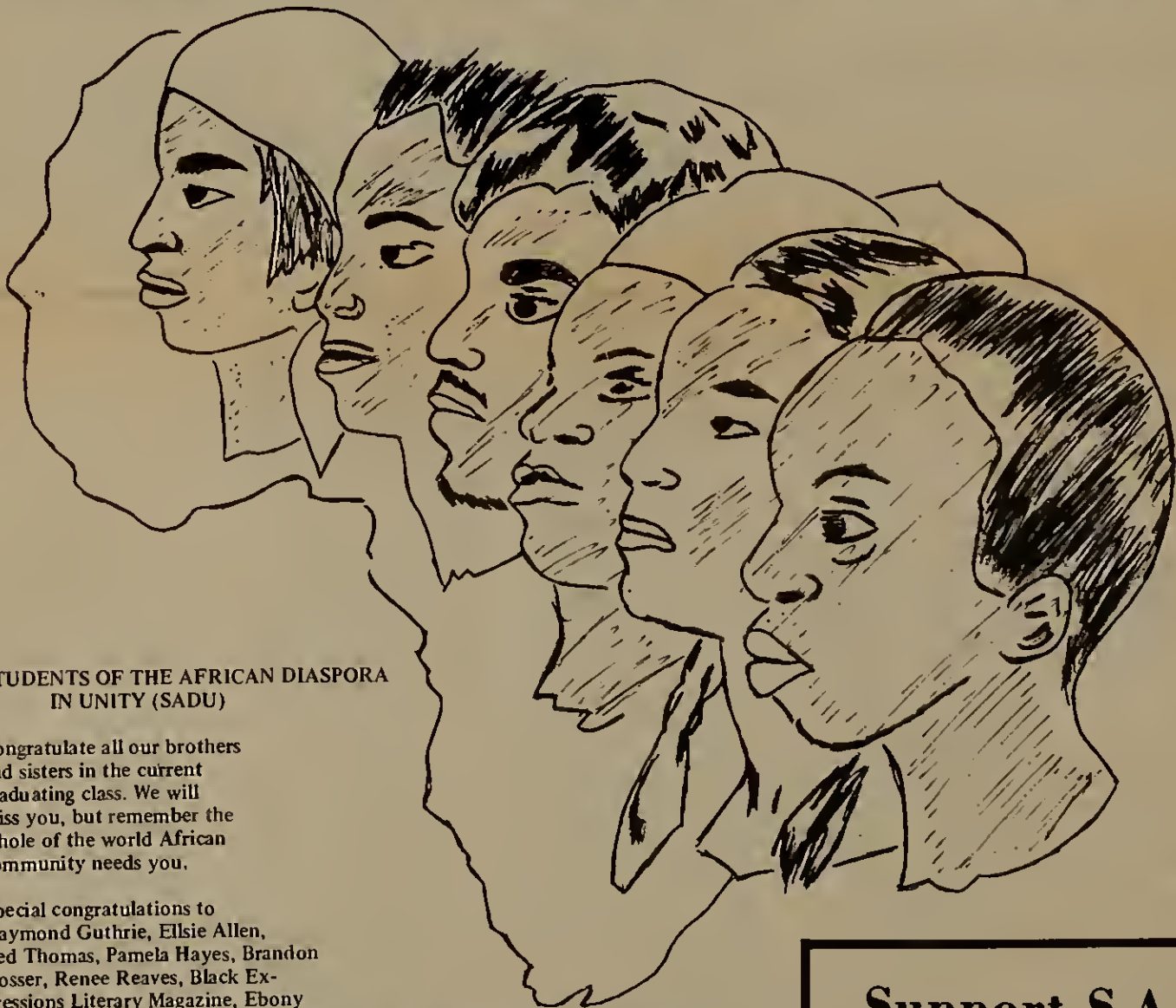
don't have to look for you. I hope that when they contact you, that you'll be in a relative state of clear-headedness."

"I'd like to say, long live the

African liberation struggle. I'd like to say all power to African people and oppressed people all over the world. Asante Sana. Tutaonana



Imamu Amiri Baraka



STUDENTS OF THE AFRICAN DIASPORA IN UNITY (SADU)

Congratulate all our brothers and sisters in the current graduating class. We will miss you, but remember the whole of the world African community needs you.

Special congratulations to Raymond Guthrie, Elsie Allen, Ted Thomas, Pamela Hayes, Brandon Rosser, Renee Reaves, Black Expressions Literary Magazine, Ebony Athletic Association, Gerald Chambers, The Onyx newspaper, Iota Phi Theta Fraternity, Black Science and Pre Medical Society, Soul's Place, Black Students Mass Media Alliance, Black American Law Students Association, Clifford White, Howard Flood, Deborah Jackson, Dr. William McLaurin, and Owens and Dilday Law Firm.

Extra-special congratulations to Romona Edelin. A luta continua.

"Education is an act; it is not a resolution. It is the struggle, not the preparation for it. It combines thinking, feeling, and acting into a single whole. It is a human act. It respects the learner and frees the teacher to learn. It is ap people — building, family building, community building and a nation-building act."

HAROLD E. CHARLES.

Support S.A.D.U.

A THOUGHT FOR TODAY

"I knew right there in prison that reading had changed forever the course of my life. As I see it today, the ability to read awoke inside me some long dormant craving to be mentally alive... My homemade education gave me, with every additional book I read, a little bit more sensitivity to the deafness, dumbness, and the blandness that was affecting the Black race in America."

From the Autobiography of Malcolm X

International Support For ALSC



Photo by Douglas Holloway

The following are letters of solidarity received by the African Liberation Support Committee in recognition of African Liberation Day.

NATIONAL UNION FOR THE TOTAL INDEPENDENCE OF ANGOLA (UNITA)

To the African Liberation Support Committee

Dear Comrades;

We are following day by day your militant activities. We are also fully informed about the political activities and demonstrations which are taking place this month in the whole of North America and sponsored by the sister organization, the African Liberation Support Committee. The initiative will certainly encourage the Angolan people under the leadership of UNITA. Therefore our party appreciates once again the effort carried by the African Liberation Support Committee, the most militant black organization among the African people in North America for its program of supporting the African liberation struggle. The initiative of declaring May as African Liberation Month, proves us your total commitment to the liberation of our Mother Land Africa.

Long live the African continent of our Mother Land! Long live the African unity! Long live the African liberation struggle! Long live the African Liberation Support Committee!

On behalf of UNITA,
The National Union for
the Total Independence
of Angola

AFRICAN PARTY FOR THE TOTAL INDEPENDENCE OF GUINEA-BISSAU AND CAPE VERDE (PAIGC)

We regret we cannot be with you on African Liberation Day. We affirm our solidarity with all the oppressed people of the world, struggling to be free. We pledge to continue our struggle for total independence.

Fraternally,
PAIGC

PAN-AFRICAN CONGRESS OF ANZANIA, SOUTH AFRICA

To the African Liberation Support Committee. The Pan-Africanist Congress Statement on African Liberation Day.

On the occasion of African Liberation Day, observed by Africa and Africans in North America, the Caribbean, and Canada, the Pan-African Congress of Anzania extends militant solidarity to the African Liberation Support Committee. On this day we re-dedicate ourselves to the cause of African liberation. We take stock of our achievements and failures. Our resolve to do better is recharged. African Liberation Day is of great significance to us, and an important landmark in the struggle of the people of Africa and all of the people of African origin wherever they may be.

On this day we go down the corridors of history, remembering those great heroes of Africa who fell in the struggle for the liberation of Africa. We remember those noble sons of Africa who died on the high seas at the hands of slave traders and their hirelings. The enemies of our people must take note, the giant, the great giant of Africa is marching on with sure and mighty strides towards its final goal — the total independence of Africa.

Remember the heroes of Africa! Unity for all revolutionary people! Long live the people's struggle! Down with imperialism, capitalism, colonialism, and neo-colonialism!

Pan-African Congress

recorded and transcribed
by Kokayi Alimayu

"Blackness is necessary, but is it sufficient?"

OWUSU SADAUKAI:
"TOWARDS A
BETTER UNDERSTANDING OF
THE NATURE OF OUR
STRUGGLE"

*ALSC Conference on
Racism and Imperialism,
Washington, D.C.
May 24, 1974*

By Kokayi Alimayu
Onyx Staff & S.A.D.U.

Owusu Sadaukai, founder of African Liberation Day and Malcolm X University, combined historical analytical research with a grass roots vocabulary in a speech which ended with his receiving thunderous standing ovation. Brother Owusu (sn Howard Fuller), began his speech by expressing his fullest appreciation to "those who came to Wash., D.C. under some trials and tribulations to demonstrate their concern for the liberational struggles of African people."

Owusu went on to say "the only thanks that we want, who would see ourselves as developing revolutionaries, is the freedom of our people. Today I come before you as a person who is struggling with a lot of things. Struggling with some of the things that I have said to those of you who are out here over the past three to four years. Struggling around some of the positions that, now I understand things a little bit better, I think were incorrect. I do not have all of the answers. I see myself as a human being who is both a product of the environment that I live in, and hopefully a person who is contributing to changing the nature of that environment. Because of that dialectic, it is always possible to have said something in 1972 that is no longer adequate to deal with the way I see things in 1974."

The significance of that last statement is very important. Those of us who study history know that it is not static. That especially in a complex monopolistic, capitalistic society, there are tremendous changes which occur daily. These changes are necessitated by the never ending drive for the acquisition of profit and the accumulation of capital, two variables which constitute the primary goal of the capitalist ruling class. Therefore it is important that we know that the nature of our struggle is economically determined and that it takes on new characteristics everyday because of its economic nature. This economic determinant of our struggle can best be seen in our transition from civil rights to Black Power.

As brother Sadaukai so plainly put it, "when Ricks said 'Black Power' and Stokely picked it up, if my historical understanding is correct, and began to say 'Black Power,' it was an important phase. It was a tremendous necessity for



Owusu Sadaukai

us as Black people to give us a feeling of worth as Black human beings, a feeling of dignity as Black human beings, a feeling that we as people had a beauty that accured to us as a people. It was an important phenomenon. The problem is that some of us are still there. Because we did not recognize that once you understand who you are, and once you are clear that you are Black, the question is Blackness is necessary, but is it as sufficient? Let's look at history. What happened to the struggle around being black? First of all in the beginning white folks said 'we ain't gonna let you niggers be Black.' 'We said we gonna be Black whether you want us to be Black or not.' Then after a while they said 'well that's cool, y'all wanna be Black — dig this. Have you seen this wig right here? This wig has four different forms of nappy. It can be curly. It can be kinky. It can be super kinky. Or it can be almost straight. Now you wanna be Black, here's this wig that'll make you Blacker than you've ever been. You wanna be Black? Well here is this dashiki that comes in four different cuts. You can get no collar, round collar, square collar, or v-neck. You niggers wanna be Black, well here's some capitalism. It's different because it's some Black capitalism.' Now because everyone had some mystical analysis about Black, we thought that if you put Black in front of capitalism — you took the capitalism out of capitalism. It's like saying that what an adjective does is change the nature of a noun, when in reality what it actually does is describe it." Again Mwalimu Sadaukai is instructive.

A significant and very

important segment of Owusu's speech dealt with definitions of terms such as racism, capitalism, and imperialism. "It is not possible" said Owusu, "for me to give an adequate discussion without first giving some definitions of terms. I've always felt that a lot of times we throw around words like racism and imperialism and move on as if everyone automatically understands all of that. The reality is, as I see it, is that all of these things are not understood by Black people. Part of the reason why we are here today is to more clearly understand these things, so that we can go back where we came from and engage in struggle."

"Racism is the feeling on the part of one race, that they are superior to another race, for no other reason than they are of that race. So that when we speak of white racism, we're talking about the feeling on the part of white people that they are superior to Black people for no other reason than they are white. It is my belief that racism is a product of the early development of capitalism. That is to say that racism emerged as a part of the superstructure developed out of the material base of capitalist development. By superstructure is meant the ideas, the beliefs, the institutions and systems that deal with matters such as government, religion, mores, and values. Racism as a part of the superstructure is constantly affecting the development of the base, even as the base continues to affect its development on an ongoing basis. Racism is and has been used as a justification to keep Black people out of jobs. The end result of this is and was the continued existence of a

Continued on page 16

Photo by Douglas Holloway



"BLOOD SUCKERS AND VULTURES OWN AND CONTROL MEANS OF PRODUCTION"

OWUSU (Con't. from p. 15)

surplus labor force which in effect depressed the wages of the whole working class. The ruling class however then used the fact that we were out of work to say that niggers don't wanna work, they lazy, and all they wanna do is get on welfare. Thereby, reinforcing the racist ideas and notions on the part of all sectors of the white community. So in effect racism had it's origin in capitalist development. But it then becomes more than just an idea. As it's existence as a superstructural phenomenon justified racist practices that benefitted the base even as the obviously dialectical situation reinforced it's own existence."

Brother Sadaukai then goes on to say, "now what is capitalism? Capitalism is a political, economic system that has four basic characteristics. First of all, capitalism is a complex commodity economy. Anytime an object is made available for sale it becomes a commodity. In a capitalist system we're not talking about two or three of y'all making little hats for your relatives. What we're dealing with is the phenomenon of the massive production and distribution of goods and services. So that it is a complex commodity economy. Secondly, in a capitalist system a small number of vultures and bloodsuckers are able to own and control the means of production. What are the means of production? The means of production are instruments of labor plus the objects of labor. If you put the instrument together with the objects then you have

the means of production. In a capitalist system these means are

controlled by a very small number of bloodsuckers. So that in fact, you have socialized production and private appropriation of the wealth to the extent that in U.S., less than 200,000 individuals control over 80% of the wealth in this country, and less than 15 families control 80% of that. So when you brothers and sisters are keeping up with the travels of Jacqueline Kennedy Onassis, wondering how it is that she can go all over the world giving it up. How it is that she can have breakfast in London, lunch in New York, and supper in Greece, while you're sitting here in D.C. trying to do all three on Pepsi and cookies. Thus you understand that you do not belong to the class of people that control the means of production."

"To make it even more clear about controlling the means of production, let's talk about the Rockerfellers. What do the Rockerfellers own and control? They control the Chase Manhattan Bank which is worth \$25,000,000,000, the Chemical Bank of New York, \$12,000,000,000, Bank of New York \$3,500,000,000 Seaman Bank \$1,100,000,000 United States Trust Company of New York \$500,000,000, Schraeder Bank \$250,000,000. They control 60% of New York's banking and 20% of all the banking in the U.S." At this point Owusu names about ten monopoly companies whose assets add up to \$10,000,000,000. He continues, "this of course is not much money except that it's more than all of the Black people, all the Chicanos, all of the Indians, all of the Puerto Ricans, and all

of the poor white people put together in this country. That's all it means. The third characteristic," he continues, "flows from the second. That is that since a small number of people own and control the means of production, then the masses of people must work for the few in order to survive. So that in fact people become slaves to a wage. That then leads to the fourth characteristic, which is the whole thing is based on profit. It is important then that we understand where the profit comes from. The profit comes from the blood, sweat, and tears of the people who are working in this society. So that when you get down with it, what it means is that if you some where, the reality of it is that when you make \$2.00 an hour, you produce something that is worth \$10.00 an hour. The same people who rip you off before you get your check are the people you have to get your food and clothing from. Since they don't give you enough money to buy it all in cash, you have to get it on credit. So that in the final analysis, you're getting ripped off before you get your check and after you get your check, and then paying interest for the privilege of being ripped off." Preach brother, preach.

Owusu further elaborated on his dynamic analysis of capitalism and profit by saying, "if you go down to your local wine store and steal a bottle of wine, you're subject to be killed. For number one you're stealing private property. Number two, everytime you steal you cut into the profit of the person who owns the wine store. So if you still don't understand it, when you go home tonight, cut out a picture of your favorite bottle of wine and your favorite picture of yourself. Paste the two on your wall and place an equal sign between them, and you have the essence of what capitalism is all about. Under certain situations, your life is worth a bottle of wine!"

Rhetorically, Owusu asks, "what then is imperialism?" "Imperialism," He states, "is a higher extension of capitalism. Cabral defined imperialism as the worldwide expression of the search for profit and ever increasing accumulation of surplus value by monopoly financial capital, centered in two parts of the world. First in Europe and then in North America." Lenin defined imperialism as 'capitalism at the phase of development where the dominance of monopolies and finance capital is established, in which the export of capital has acquired pronounced importance, in which the division of all territories of the globe amongst the biggest capitalist powers has been created.'

These definitions are critical to the understanding of the oppression to which people are subjected to all over the world. For as brother Sadaukai states "Black people are clearly a part of this world reality. Therefore, we are obviously affected by the pervasiveness of imperialism in the world today." As this reporter sees it, the comprehension of U.S.



Photo by Douglas Holloway

imperialism is made simple by the blatant examples of this country's involvement abroad. One needs only to pick up a newspaper and read about the direct and indirect involvement of the U.S. in Mozambique, Angola, Guinea Bissau, Zimbabwe (Rhodesia), Vietnam, Chile, and the Mid-East.

As revolutionaries (those who seek positive changes in our world), we must understand the nature of our struggle and most important, the nature of revolution. Owusu elaborates on the issue of revolution by saying "there are a lot of us who characterize ourselves as revolutionaries, who do not see revolution as a process. We have an analysis in which we say, 'Yeh, I know I'm sitting in my apartment gettin high. But,

when the revolution comes, I'll be ready.' Does this mean that you sit in your apartment and the revolution comes to your crib and rings the doorbell? or does it mean that in order to make revolution, we have to get out into the day to day struggles of our people? All that I've talked about don't mean nothing if we aren't ready to struggle. I have concluded that a whole lot of us engage in rhetoric primarily to keep from struggling. Therefore, it is necessary that we talk about the struggle. It is also necessary that we talk about whether we're reformists or revolutionaries. Many of us are reformists hiding underneath revolutionary talk. Again, revolution itself is one of those words which is thrown around. Instead of throwing it around, I want to define it. Cabral defined revolution as 'the sudden progress made possible as a function of the violent alteration or mutation in the level of the productive forces or the pattern of ownership. Violent transformation carried out within the process of development of classes as the result of mutations in the level of productive forces or in the pattern of ownership.' So when people quote Malcolm by saying "Malcolm said, that revolution was a change from the old to the new,' they're right as far as that goes. But then you can change old white folks for new white folks, and old negroes for new negroes and nothing fundamental will have changed. So when we talk about

revolution, we are talking about a fundamental change in the nature of a political, economic system. There has to be a transfer of power of the means of production out of the hands of the vultures into the hands of the masses of the people, using the state as the initial apparatus to consolidate this transfer of power in the interest of the working people of this society."

Owusu Sadaukai closed his speech, to a standing ovation, by saying, "we must study. We must study the classics Marx, Lenin, Mao and only an idiot would not recognize that we must study Cabral and Toure and all those brothers and sisters who are waging struggle on the African continent. How could you not study Cabral? But you know brothers and sisters, I know that it is difficult. It was difficult for me to even consider the idea of reading Marx and Lenin. For three or four years I told you brothers and sisters to forget them because they're the white boy. I never told y'all not to get into the car you have parked outside because the white boy made it. Because you know what it gets down to? I mean what are Marx and Lenin? I mean they're white — but are white people so overpowering that the mere suggestion that you're going to look at them mean that they're going to rip you off? Are Marx and Lenin such that you can't sit down and read them and evaluate them in terms of your concrete reality without them destroying you? We're talking about study. We're talking about study because, if we're going to criticize them, it's important that we know exactly what they said. I say we owe it to ourselves and our children, brothers and sisters, to at least do that."

MY BROTHER

My brother
is not he who was born
from the womb of my mother.

My brother
is he who grows with me
in revolt.

He is the one who was born
in the shadows—
the sun was not his,
his land was not his,
his strength was not his
his wife
was not his.

My brother is the one who does not bend
does not accept.

He is the one who in the free paths
drinks with me today the water of the same river,
sleeps
under the same sky,
sings with me
the same songs of war.

My brother is the one who forgets himself:
the liberation of his people
is his reason for living.

My brother
is that one
at my side
who fights.

Mozambique Liberation Front (Frelimo)

Submitted by Kokayi Alimayu

Brothers coming out of Norfolk prison on furlough are now required to have a ride. Will brothers and sisters volunteer their services once a month to aid them? If so leave your name and telephone number at the Afro-Institute c/o Lotus Perry